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A Demonstration in brief of the way of Life, and good; and of death, and evill; both in man to be known; and by Man, either of them may be chosen, or refused: Also what the Lord doth in unregenerated men, in order to save them, and why they are not saved by the Lord: With a few words concerning these times, What will come to passe; and by the signs of the times, may be known, as it's noted in the Scriptures of truth.

The works of the Lord are great, sought out of all them, that have pleasure therein: but as for they that regards not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up, Plal. 28.5. III.2.

IN the beginning the Lord God created the Heaven, and the Earth of, the things that the Lord God created: He made Angels, and Man: Angels he created of the Celestial part of his Creation, but Man he formed of the Territorial part which he had made: so Man was lower then the Angels in that he was formed of the dust of the Earth: yet both Angels and Man was mutable in the day that they was created

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ted before either of them left their first Estate. That both Angels and Man was mutable before they left, or fell from their first Estate, needs no other proof then that they did fall: and this may serve also to prove, that the Created Angells are not of Gods Substance: For that is immutable. He only is immutable, and changeth not: And as he only is immutable so also he only is without beginning: All things that are created have their beginnings. The Jehovahs being is in, and of, himself. But the things that he created hath their being, that is in them from him, therefore is that name suitable unto his nature, to wit, *Jehovah* for it hath all the Vowels in it, mark, as no word or sound can be written without a vowel in it, so no Creature can move of himself, but by vertue of him that is in them; if so, then this may serve to prove that he is in every Creature that moveth, and that every Creature moveth by vertue of him in them, to wit the Lord, if so, then he is not farre from every Man, but is, as *Moses* saith, *Thy life*. But he is not thy soul, mark, that thy soul or mans soul may be defiled or destroyed by sin, and Satan as saith the Scripture, *Sinne is of the Devil, and he that sinneth destroyeth his own soul*, and the Apostle prayed, *That God would sanctifie them that had believed, throughout in body, soul, and Spirit*. In which words, it implieth that their Souls was defiled, or might be defiled; Mark, no part of Gods substance can be defiled, neither can the wicked one touch it, to wit, the Devill: Therefore I say again, That mans Soul is not of Gods substance, neither is it that Life which *Moses* commended the Children of *Israel* unto: Although it was in them. Mans Soul or Spirit is the life of his Body, and it is within the Bloud, and the Lord is the life & light of it: There is a cause of causes, or as *Ezekiel* saith a wheel within a wheel, the Lord moves in mans Spirit, and mans Spirit moves to the airy part, and that moves the fiery part, and that moves the watery part, and disperleth that into the earthly part of Man: by which it groweth and is nourished according to the good pleasure of the wheel that is within the wheele, who is the former of all things, and who works all things after the Counsell of his own Will. Mark, my Testimony is, That the Spirit of man is of that heavenly substance which

which God made in the beginning, and that the created Angels are of, and that the Mount Zion is of, and therefore rightly may it be called daughter of Zion; The Subject to be spoken to, as 'tis written, The Lord hath proclaimed to the ends of the World: *Esa. 62.* Say ye to the daughter of *Sion*, *Thy salvation cometh* [but not to that of God in Man] if so, to wit, that the Spirit of man be of the same substance, that the Angels are of that are created: then the elect Angels and Saints or Prophets of the Lord are brethren, As the Angell said unto *John*: and although they are so, yet neither of them are of that breath to wit, Angels, nor Mans spirit that God breathed into *Adams* nostrills: I say that breath that God breathed into *Adams* nostrills cannot be mans Soul, because the soul or spirit of man may be defiled; saith the Lord, I will purge away the filth of the Daughter of *Sion* that is the filth of mans spirit: I say mans spirit may be defiled or changed, as some of the Angels are that which is of God in man, changeth not, neither can the wicked one touch it to defile it; Mark, by the breath of God, as the Scripture saith, He made the Heavens, and all the Hosts of them; *Psal. 33. 6.* and by it he will slay the wicked, *Isa. 11.* I say that breath, that the Lord God breathed in man is not mans soul, but, as *Jeremiah* saith, The breath of our nostrills the anointed Lord, or, as *John* saith, The word that was with God in the beginning, or, as the Author of the Epistle to the *Hebrews* saith, The Sonne of God, the brightnesse of his glory, this is that breath that God breathed in mans Nostrills, by which men lives, and by which *Adam* became a living Soul; Mark, it was *Adam* became a living Soul, the Scripture saith not; That the breath God breathed in *Adam* became a living Soul, but saith, Man became a living Soul: God gave unto man a spirit, and it is mans, and he have power over it, but not to retain it in the hour of death. I say power over it as the Wise man saith, Except he be as a City without Walls or broken down, and that spirit, to wit, mans, is that feeling sensible part in man, which as *Malachi* saith, Is thy Companion, and the Wife of thy Covenant: I say the Almighty breathes into it by which it is enlightened: Mark, The spirit of man is not that light, or breath of God, but mans spirit

is the Candle that is lighted by it: mark, as a Candle is a receivable subject to receive light, even so is the spirit of man to receive Christ, Who is that true light that lighteth every man that cometh into the World, which light may be known by its works it doth in man: its that in man maketh manifest to man things reprovabie. Man at first was not reprovabie for he was good: created after the image of him that created him, to wit in knowledg, not that God is a form as man is, for God is a spirit I say in knowledg after the Image of him that created him. And that *Adam* had knowledg of the nature of the things that he had dominion over may appear by his giving names to them, for whatsoever he called them, that was the name thereof, also when the Lord had formed the woman he brought her unto *Adam*, and he knew of what she was made although he was asleep when she was made; for he said this is now *Bone of my Bone, and flesh of my flesh*, she shall be called Woman, because saith he she was taken out of man. By what is written it may appear that Man in the day he was created had knowledg after the image of him that created them; Male and Female, but in this estate they continued not: but degenerated or fell from it: the cause was the Angells which left their first estate or habitation in tempting them: but not enforcing them, for that they could not do. The Angells habitation or first Estate was in God, who is a spirit of truth, but they to wit of the Angells, that left their first estate, when the Lord God had made the Elements went out into them: and so Adulterated and by them deceived and deceiveth the children of men, by leading them out into them, that so they by it may divide them from that which may be known of God within them, and this he doth to wit the Devill, that he may destroy them. When the Devill tempted our Lord Jesus Christ in the daies of his flesh, he shewed him the world and the glory of it, and said all these I will give thee, if thou wilt fall down and worship mee: the world and the things that are thereof is that by which the God of this world deceiveth the children of men: therefore as *John* saith, *Love not the world, nor the things of the world: whosoever loveth the world, the love of the Father is not in him.*

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That men may no longer be deceived by that spirit which is out of God, to wit, the Prince of the power of the Air; I shall declare the way of life, with the works it doth in man to them, that so by it they may know the way of death, and that, by life, through obedience to it they may escape it, to wit, the way of death.

Behold, in Man may be felt two Spirits moving to mans spirit, and striving with Man: and these two spirits, are contrary one unto the other, one being Light, and the other Darkness; these two Spirits, are the way of life, and good; death and evil; and Man is his servant whom he doth obey: only the Lords servants are Free-men; but the others servants are Captives, both they and their Prince: These two Spirits, or Princes, may be known by their motions, or leadings; the Prince of life and light, leads into the way of Righteousness, the effect of which is Peace: but the Prince of the power of the Air, leads them that obey him, into the wayes of unrighteousness, which is the cause of trouble. Mark, Man is not the Author of either of their motions, although it be within him; neither doth these two Princes, to wit, *Michael*, nor the *Devil*, by their motions in men force them. Mark, the Lord, whose wayes are equal, will not force men to save them; for if he should, then they that are saved could not be free-men: Now the Lords servants are free-men. Again, If the Lord should force them whom he saveth, then it might be said by them that are not saved, that he did respect persons, which the Lord doth not; for, He tasted death for every man for the transgressions that was under the first Testament, and gave himself a ransom for all, to be testified in due time. As touching forcing of men, in point of saving them, that is contrary to his Name, who is a just God, and whose wayes are equal without respect of persons, as may appear by his gift in all, which is unto all, for the justification of life. As for the motion of the Devil, that is within men, which they are not the Author of, by them, he only tempts men, he cannot force them: the cause is, because that he himself is a Prisoner, and

can do nothing unto men, but by permission: *The Angels that kept not their first estate, are in chains*, as saith the Scripture. Mark, The motion that comes from the Devil, is sin, to be charged upon the Devil, and not upon men temptations; although it be a sin, yet it is not to be imputed unto man: Christ was tempted, yet he was without sin. Mark, Although men are not the Authors of the motion of either Spirit that moveth within them, yet men are the subjects that chuseth, and cleaveth unto whom they will serve. I say again, Men are the Subjects, and the Authors of their chusing, and cleaving unto whom they will serve, although they do not know until they have done it, what they have done: *Adam and Eve* knew not the effect of eating of the forbidden fruit until they had done it; and then they did not know neither, as of themselves, it was the light, Gods voyce, or law which is spiritual, that manifested unto them what they had done, as it's written, *By the Law is the knowledge of sin*; and as then, so now, *All things that are reproveable, are made manifest by the light*, as saith the Scripture; and that light is no less then Christ Jesus the Lord. There are differences of manifestations, and operations, yet as the Scripture saith, *There is but one Lord*. Mark, When that the light in Man hath made manifest unto men what they have done in their ignorance (as that it doth) and reproveth them for it; as the Lord said unto Cain, *If thou dost well, shalt thou not be accepted? but if thou dost evil*. Mark, for it may be felt, as 'tis noted in the Old Translation, but left out in the New, [by and by sin is open at thy door, notwithstanding let it be subdued, and see thou rule it]. Ho! What meekness is here manifested to be in God to Man-ward, at first, when he have sinned; and it may be known in the spirit of them that regard the work of the Lord: this work the Lord doth in every man; *I the Lord searcheth the heart, and maketh manifest unto Man his thoughts, and convinceth the world of sin*: But if men doth not regard this work of the Lords, so as to return at his reproofs, from sin unto him, but go on in their sins, then the Lord proceeds against them in his administration, that is, he renders tribulation, anguish and wrath upon every soul that doth evil; the cause is, their

their going on in their sins; the Lord doth not willingly afflict, nor grieve the children of men, but fools are afflicted, because of sin. I call this Dispensation, or going forth of the Lord against sinners, an Administration: because the Lord appeared not so at the first, in the creatures; to them, I wote, that as I have said, they chose and cleaved to the motions of sin, through ignorance; but when sin is open at the door of heir hearts, and they reprov'd for it, and yet go on in their sins, then the Lord proceeds against men, as before written: the cause of the Lords goings forth in this ministration, which is an administration of condemnation, is, as it's written, man's transgression, as saith the Scriptures, *The Law was added because of transgression.*

If it be objected, *These words points unto that Law which is written in a Book without us.*

I answer, It is figured out by that, as Christ was by *Moses*, that's true: *But the Law*, as *Paul* saith, *is spiritual*; beware of going from that which is spiritual. And *that may be known of God which is manifest*, as the Scripture saith, *within*, Rom. 1. 19. I say, into the shadow without, for they are not the heavenly things themselves, neither do they make the comers thereto perfect, as appertaining to their Conscience, but turn from that for which the Law was added, to wit, from sin: unto that Light or Face that do manifest in thee its anger against it, who is the end of the Law, to all that obey it, without which no man can be saved, from the wrath that is to be revealed; neither can they see the Kingdom of God, although it's in them, and by it they see their sins; neither shall they, as *Christ* saith, *enter therein*, to wit, into the light; the light, which shines in them that are in darkness, is of Gods Kingdom: *God is* (as saith the Scripture) *in Christ*; and *Christ* saith, *He is the light*, *I am come*, saith he, *a light into the world*; saith *John*, *He was before me*; as concerning the flesh, *John* was before him born into the world: But as *Christ* was the true light, that lighteth every man that cometh into the world, he was in the world though they knew him not, before *John*. It's the life of *Jesus* which is the light of men, that's Gods Kingdom; *First seek that, and the righteousness thereof*, for in it:

is hid all the treasures of wisdom and knowledge. Mark, Men in darkness cannot find Gods Kingdom; they first must cease from looking out, and wait in their Spirits, as the wise men did at *Jerusalem*, until the Star appear, that is, the smallest appearance of God in their hearts, which have strived with them, and wrote all the before-mentioned works within them; and follow it so that they be turned, unto that which in its first appearance is but as a Star, or, as Christ saith, speaking of the Kingdom of God, *as a grain of Mustard seed*, then will it arise in them; and expel the clouds of Ignorance and Errors from them, and manifest himself to them according to his promise in the Scriptures without them: but not to men in wickedness: *I will*, saith Christ, *manifest my self unto you*, speaking to his Disciples, not to the world: They are like unto a hearth in a Desert; to wit, men in wickedness, they cannot see when Good cometh: although that they by that which is good doth see sin, neither can they receive the Spirit, or know it, until they by it turn unto that which may be known of God within themselves, which if not witnessed, then they *shall perish*, as saith Christ, speaking of those on whom the Tower of *Shiloh* fell, and as *David* saith, *They shall never see the light, they shall go* (saith he) *unto the generation of their fathers, and shall never see the light*: If it be demanded Why. I answer, as saith the Scripture, *Because they regard not the works of the Lord, nor the operation of his hands, therefore shall he destroy them, and not build them up*: as for the works that the Lord doth in them, they shall witness that he would have saved them: But they *would not*. His works, as saith the Scripture, *are a greater witness then John the Baptist, though of all that was born of women, until John, there was not a greater Prophet*.

Question. *What is the first principle, that a Minister is to preach unto men, for obedience of faith, that so they through obedience to it may be saved?*

Answer. The Word of God, which liveth, that is in their hearts; that is the first principle which ought to be preached unto men, for obedience of faith, all that obey that Word, by it, their faith cometh, and is lively: by which they are saved. Mark, By what a mans faith cometh in, that it standeth

eth. If the Word of God, Christ Jesus the light that is in thy heart, be not the Author of thy faith, then thy faith is not of God, neither doth it stand in that which the Saints faith did, for, as the Scripture saith, *their faith and hope was in God, who is light*, and through all. Take heed : for, erring from the first Principle in Doctrine, is the greatest Error that can be, and the cause of all Errors.

Quest. *Do mens Salvation depend upon their Obedience, or on the work of Christ within them?*

Ans. Obedience is not the Saints salvation, nor the work of Christ within them; but Christ Jesus the light within them, whose Name is called *the Word of God*, and on him, his people do depend, and not on their obedience, nor yet on the work of Christ within them: yet without obedience unto that which may be known of God, who is light, and through all; I say, without his operation, the work of the Devil within is not destroyed, neither can men be saved. *God from the beginning chose his people (as it's written) unto salvation, through sanctification, and obedience to the truth, 2 Thess. 2. 13.* The Spirit was that, as *Paul* saith, they was made Ministers of, not of the letter. Mark that; you that call the letter the Word of God, ground of Faith, and rule of Life. *Paul* saith, when he came to the *Corinthians*, *He demonstrated unto them the Spirit*: the cause why he did so, was, as he saith, *that their faith might not stand (as many thousands now doth) in the excellency of speech, or words of mans wisdom; but, that their faith might stand in the power of God.* I have tryed many Teachers of differing perswasions that are so about the Form of Godliness, which denyeth the light within to be of God, and I find them all to agree in this, That there is not of Gods Kingdom, which is light, in the world, that is, in wicked men, to be preached unto them. Mark, What would these Teachers, may one suppose, have said unto Christ in the dayes of his flesh, when he said, *This Gospel of the Kingdom shall be preached in all the world for a witness?* may it not be supposed, that they would have said, It is not in the world, and so laughed him to scorn, through their unbelief, as many have in these our dayes, his witnesses in England? Oh how darkness hath cover-

ed the Earth, and gross darkness the people. But there was of this sort of Teachers in the Apostles dayes; and, as *John* saith, *Those Antichrists went out from them, and they was many.* That they was then, and amongst the Disciples, may appear: *There are saith Jude, Certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.* And that they shall be, as may be seen they are unto this day, *Peter* saith, *There shall be false Teachers among you, who privately shall bring in damnable heresie:* If it be demanded, What that heresie is, my answer is, as *Peter* saith it is, *the denying the Lord that bought them, to wit, I say, Christ Jesus the light within themselves; And many (saith he) shall follow their pernicious wayes, by reason of whom the way of Truth shall be evil spoken of;* which things I have heard and am a witness of, for I have heard Teachers say, That the light within is of the Devil, and that it leads men to destroy themselves; so that, as *Isaiab* saith, speaking of Gods Covenant, *The light of the Gentiles I am a witness, man (saith he) have despised him, and the Nations abhorred him.* T. H. A Teacher in the *D. vizes*, said, That the light within was mans spirit, which did convince them of sin, and that God breathed it into *Adam*, and that it was in every man: and that they that did worship the light within, was Idolaters, and breakers of Gods Commandements: said he, The light within, is not Christ, but mans spirit; for whiles Christ was figured out in Types, he was not actually in being; and said, That Word by which God made the worlds, was not the Christ: These two latter affirmations I had in writing given me, by his approbation, and by one of his Brethren. To such Teachers as these, it cannot be said, in my judgement, That *they are fallen from the faith, that once was delivered unto the Saints;* and in which they that are saved stands: For I suppose, they was never of it, but are of those that was in the Apostles dayes, *That had a form of godliness, but denyeth the power, such, as the Apostles saith, are to be turned away from: the Spirit spoke in times past, that some should depart from the faith.* There hath been a great departing from that faith [as may appear
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by the holy Scriptures, and other writings, I say] that Christ was the Author of, and, as there hath been, as the Spirit said, *A departing or falling away from the faith*, I say, That Christ was the Author of; even so there must be before the day of the Lord comes, as *Paul* said, *a falling away*. I say again, From that faith which Christ is not the Author of, for it is a dead faith, and it worketh not by love, but is vain, and they that are in it are persecuters of the Innocent unto death, witneis the people of *New England*, The righteousness of God was not, nor never is revealed in it; but the wrath of God is revealed from Heaven against it, and against all those that hold the truth of God in it; the cause is, Because that which may be known of God within them, is by such denied. Many there be that do believe, That the light within them, that doth convince them of sin, is of God; but they do not believe, that it is in every man, neither do they believe, that it is able to save them. but, say they, It's the man Christ without us, by which we must be saved. Mark, *Christ* (as saith the Scripture) *is the light; the Father, the Word, and the Holy Ghost is one, and worketh by each others*. So that what one doth, the other doth also. It is the Spirit thou sayest convinceth thee of sin; the Scripture saith, *The Lord is that Spirit*, and touching the Name Man, it saith, that *the Second Man is the Lord from Heaven*; and that *the second Adam is a quickning Spirit*. Hath the Spirit of the Lord begun a work in thee, and is it the flesh that must perfect thee? Do not the Scriptures say? *He that hath begun a good work, will finish it*; thou foolish *Galathian*, Christ saith, *The flesh profiteth nothing*, be converted to the Spirit, and be no longer bewitched by the cunning sleights of them that lye, in wait to deceive. It's the Lord must build the house, or else the labourer laboureth but in vain. Do not every Prophet. of the Lord, commend unto the Spirit, that so by it they may be builded up? Did not *Moses* commend unto the Word that was in their hearts, which whiles the first Testament was standing, was not manifest, though figured out in Types? And did not *John* say, *Behold the*

Lamb of God; and said, that he should Baptize them with the Holy Ghost? And did not Christ say, in the dayes of his flesh, that he would send them another Comforter, to wit, the Spirit, and that it should teach them all things, and abide with them for ever? And did not the Apostles, according to their Commission, Baptize into the Name of the Father, Son, and Holy Ghost, which is one? And did not as many as was baptiz'd into Christ, as the Scripture saith, put on Christ, and walkt in him? To such there was no condemnation. Now if thou hast condemnation within thee, thou art out of Christ. Again, D'd not Paul when he took his leave of the Bishops of Ephesus, Commend them to God, and to the Word of his grace, and testified to them, that it was able to build them up, and to give them an inheritance amongst all them that are sanctified? By what is written may be understood, as Paul saith, that they *was* saved by the life of Jesus; which is, as John saith, [And whereof I am a witness.] The light of men: if so, then to thee which stumbles at the Word of the Lord, that's in thy heart, The day of the Lord which Abraham saw is a far off. Mark, The cause of all that stumble at the Word, is their disobedience, saith Peter; To they that are disobedient, its a stone of stumbling, and a rock of offence; they are appointed to stumble, saith he, that are disobedient: And although the day of the Lord is at hand, such cannot see it, but on such it will come as a thief in the Night; except they fall away from that faith which Christ is not the Author of, which many thousands have fallen from, and have, by hearing of that Word which was in the beginning, saith wherein the righteousness of God is revealed, even the life of Jesus in their Mortal Bodies, who is to reign from Sea to Sea, and from the Rivers to the ends of the Earth: of his Pesce and Government there shall be no end; although for the present we have many troubles, yet, I say, the day of the Lords reign, and the Kingdoms of this World becoming his, and his Christs, is at hand; as may appear by these following signs, as it is noted in the Scripture of Truth. First,

It's a time of affliction, saith Jeremiah, Surely in the time of

of affliction the Gentiles shall come unto thee, from the ends of the Earth, and shall say, that their fathers have inherited lies, vanities, things wherein there is no profit; this Scripture is fulfilling this day; many thousand Gentiles are come, and coming unto the Lord, even unto that of him which may be known in them: by which we see, that our fathers have inherited lyes, vanity, things wherein there is no profit.

Again, *Isaiab* saith, speaking of the day of the Lord, and of the time that his people shall glorifie his Name in the Isles, *The Earth shall reel to and fro, and it shall come to pass in that day, saith he, that the Lord shall purifie the host of the high ones, that are on high, and the Kings of the Earth, that are upon the Earth, and they shall be shut up, as prisoners, and after many dayes shall they be visited.* Behold hath it not so happened unto thee, and thy King, oh England? Again, saith *Joel*, *Multitudes, multitudes, in the Valley of Decision; or, as it is in the margent, Concision or Threshing.* Is it not so this day in England? How do one sort of Professors divide from, and thresh another? If so, as *Joel* saith, *the day of the Lord is near.*

Again, Is not all Nations this day gathering against *Jerusalem*, to wit, the Lords people? And have not their houses in *England* been rifled, as 'tis noted in *Zechariah*, and spoken of by *Esdra*? And hath not *Jerusalem* been taken and captivated in Prisons? And, as *Zechariah* saith, Hath not the light been neither clear, nor dark? I say, in Ministry, seeing men have said, That that breath which God breathed in *Adam*, is mans soul; but the evening time of that day is come, and the Ministry shall be light; yea, the light of the Moon shall be as the light of the Sun, and the light of the Sun, as the shinings of seven dayes. Again, Have not Brother betrayed Brother unto death here in *England*? As *Christ* saith, Is not the Gospel of the Kingdom here preached in the world which hath been hid from ages and generations? yea verily saith *Christ*, then the end shall come: And as *Esdra* said, We see *Esau* is the end of this world; and *Jacob* the beginning of that which followeth. At that time, to wit, of trouble, which is figured out by *Jacob*, shall *Michael*; or the lowliness of God, saith

Daniel stand up, and thy people shall be delivered: now, seeing these things or signs are come to passe: lift up your heads ye holy ones; for as *Christ* said your redemption draweth nigh, and its but a little while. but he that shall come will come and will not tarry, whose goings have been from everlasting, even the Starre of *Jacob*, and the Scepter of *Israel*: who will smite *Moab* without Sword or Spear, and tread down *Edom* as mire in the street, and as *Nebuchadnezzar* saw this stone which was not in hand or manifested whiles the first Tabernacle was standing, nor in the night of Apostacy, shall now arise and smite the images, and they shall become as the summer-chaffe before him: yea all the Gods of the Heathens shall be famished, and all their Cedar-works uncovered: A Consumption is determined upon the whole earth, the Lord will be exalted: and all Nations shall worship him, yea Kings shall bow before him, and walk in the light of him: and bring their honour to him, but as for those nations: That will not serve him, they shall be destroyed.

Queries proposed for all teachers to consider of, that are of differing persuasions, and also for all whom it doth concern: gave forth in love by a Sonne of Sion, and a Souldier of the Lambs in much plainesse.

Question, Whether you that are for a stinted form do worship your form, or, as you suppose, the Lord by your form: if you worship your form, whether that be not Idolatry: but if you suppose ye worship God by your stinted form, whether that your form be perfect, if not, whether ever the Lord did accept of any person that appeared before him with an imperfect sacrifice?

2. Whether your stinted Form makes the comers thereto perfect as appertaining to their Consciences: if not, whether it be not to be found fault with, as that of *Moses* was: because of its unprofitableness?

2. Whether

2 Whether any stinted form can, that is cleaved unto : Answer the end of Christ, to wit, make the comers thereto perfect, and bring them into the unity of Faith, and unto the knowledg of the Sonne of God : if not, whether money is not spent for that which is not bread, and labour for that which doth not profit the people at all?

2 Whether that which the Apostles were made Ministers of, was form or spirit, things made ready to their hands, or other mens lines? and whether that which they was made Ministers of, being cleaved unto, did not make the comers thereunto perfect, according to the Scripture, and give them the knowledg of God? and whether that which did all this, was not within them?

2 What is, and where is the foundation which God laieth that men are to preach, and what is, and where is *Sion*: seeing there God's foundation is for to be Seen by man: is it without them, or within them?

2 Whether it be not safe for Teachers to go forth into the field as *Esdra*s did, where no foundation of mans building is, before they go to teach the people declaring things they know not, that so if the Lord will reveal them to you, ye may say, as the Apostles did: The things that we have seen and heard, we declare unto you.

2 Whether according unto that which the Prophets have foretold, We may not in these our daies expect, to wit, the mouths of all such Teachers which have darkned Counsel by words without knowledg to be stoppt, not by force of carnall weapon, but by the spirit of the Lord making manifest their folly unto all men: that so they may proceed no farther. And whether that be not the end spoken of by Christ, that after the preaching of the Gospel of the Kingdome of God in all the world should come: seeing *Esdra*s saith; That *Esa*u is the end of this world.

Questions propounded, and answered, touching the cause of Mens Conversion or turning to God: which if not witnessed in the Lords time, Then Men cannot be saved: But the wrath of God is to be revealed against them.

Question,

WHat is the first cause, that men in darknesse do, turn from sin un o God?

Ans.

The Lords administring of Wrath and Indignation upon their Souls for sin, and their sense of it: That's the first cause.

Quest.

Is the wrath and indignation of the Lord upon every Soul that sinneth, to be felt? If so, why bath it not the same effect upon one Man as it bath upon another?

Ans.

The manifestation of the Spirit is given unto every man to profit withall, and its indignation and wrath in its operation may be felt upon every Soul that sinneth: But men, not regarding the work of the Lord, nor the operation of his hands, That is the cause of their not being Converted unto God.

Quest.

Have unconverted men at all times a sensible feeling of the Wrath of God upon their Souls for sin?

Ans.

Nay: when they with *Cain* are gone out from the presence of the Lord, and dwells in the Land of *Nod* or [*forgetfulness*] then they have not; things of this world takes up their minds, and then they are troubled about that, as *Cain* was about building a City, and the other is forgotten: only sometimes the fear of wrath is upon them, so that in the midst of their laughter

rer their hearts are sad, but they regardes it little, but goes on in their sins.

Quest.

Doth the Lord when he in his work is by men rejected and not regarded, straightwaies cease striving with them, in them and suffer death to have dominion over his seed in them?

Ans.

Nay he waiteth a long time on them for their returning, that so he may have mercy upon them, even untill his head is filled with dew, and his locks with the drops of the night: as for his seed that is in them, Death hath no dominion over that; but over them that sinneth: I say, as saith the Scripture, Death hath no more dominion over him.

Quest.

Doest the Lord wait upon, and strive with men as long as they are upon the earth, in order to save them?

Ans.

Nay the Lords Spirit doth not alwaies strive with Man; Israel in the Wildernesse, for not hearing the voice or word of the Lord that was in their hearts, in the Lords time with them, he was grieved and touching them, he swore that they should not enter into his rest; and this was finished from the foundation of the World, to wit, that if men will not hear that word of the Lord, and couple to it by faith, which is in their hearts, in the Lords time, then they shall not enter into his rest.

Quest.

May men withstand, and outlive, the time of their visitation?

Ans.

Yea *Cain* did so, and many before the flood, and also many in the Wildernesse, and *Jerusalem* did so in the daies of Christs flesh; the *Gentiles* also that received not the love of the truth, lived upon the earth many daies, treasuring up wrath against the day of wrath, and the righteous Judgment of the Lord, who will reward every man according to their deeds done in the Bodie, whether they be good, or whether they be bad.

Quest.

What have such men done afterward that have opposed and outlived the day of their visitation?

Answ.

They have built Temples and prepared a Table for that troop and furnished the drink-offering unto that number, and also they have forbid the seeing Men to see, and the Prophets to prophesie, and have persecuted and killed the Prophets, yea the Lord himself.

Quest.

What have the Lord said touching this Generation that are for a form, and have denied the power of God, and persecuted his people.

Answ.

The Lord hath said, that he will slay them, and leave their name for a curse unto his chosen, and call his servants by another name, the mouth of the Lord spoken it, *Isai. 65. 15.*

Written by R. W. in the Devizes.

A Postscript.



Postscript.

O H ! What is Man that's made of clay,
Some time appears, and then away?
That he restor'd shall be again,
To live on High, and there remain.
Lower then Angels was he made,
In which state he soon doth fade.
But now shall he be rais'd again,
That's dead in Christ, and with him reigns.

Then *Edomites*, what will you do,
Who in your wills remain?
To teach the Night, it's not your Right,
But theirs in whom Light reigns.

The Sun at first ordained was,
To govern the Day.
And as for Night, appointed 'twas,
Moon over it should sway.
As 'twas at first, so shall it be,
When Christ and Saints doth reign;
Things then was all at unity,
So shall it be again.

The End.

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They have built Temples and prepared a Table for that troop and furnished the drink-offering unto that number, and also they have forbid the seeing Men to see, and the Prophets to prophesie, and have persecuted and killed the Prophets, yea the Lord himself.

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